

The People of Alor

721 pada's head. Lampada seems to have been completely innocent in the
726 matter except that he belonged to a village allied to the Kewai complex. He had come to Dikimpe on a darning trip.

4. Padakalieta of Dikimpe was wounded by the Kewai people in the course of a general skirmish in which the villages of Kewai and Atimelang fought those of Dikimpe and Lawatika.

5. Likma of Kewai was killed by Manimai of Atimelang. At this point Atimelang had changed sides without notifying Kewai. The change occurred because Padakalieta, no. 4, had kin in Atimelang and the Dikimpe people persuaded the Atimelangers that they owed Padakalieta vengeance. The death of Likma is particularly instructive. He and his murderer were friends. The murderer visited Kewai while Kewai was still under the impression that the Atimelangers were allies. Likma was persuaded to return to Atimelang by his friend, who promised him protection both there and en route. As the two approached Atimelang, Manimai, who was walking behind Likma, shot him in the back and brought his head into the village.

6. Kafolama of Hatoberka, a village allied with Kewai, was killed by Manipada of Atimelang in a general skirmish resulting from death no. 5.

7. Two women of Alurkowati, a village that had been relatively neutral up to this point, were wounded by a group of Lakswati men who ambushed them as they went for water.

8. Lakamau of Alurkowati was killed by Padakari of Lakswati in a skirmish.

9. An old woman of File was killed by a group of Alurkowati and Dikimpe men who were out to ambush a Lakswati person. The men had gone to an area where Lakswati people had outlying fields and where they hoped to ambush some unsuspecting and unprotected person. They failed to find anyone from Lakswati and took the head of a File woman instead.

In an affair of this sort it is obvious that the important thing is to get a head, any head, by way of revenge. It is also obvious that the most immediate kin do not necessarily feel responsible for securing vengeance in person. It is more usual to ask a friend to execute vengeance, and then the kinsman goes through the elaborate payment procedure for the head secured as "spouse" for his own murdered relative. In the above encounters it will be seen that the Five Villages formed an alliance, after some slight vacillation on the part of Atimelang proper. This alliance was based on territorial and the resultant kinship propinquities. Their casualties were two persons dead and three wounded, of whom three were women. Kewai and its allied villages of Lakswati, Hato-

Mangma the Genealogist

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many brothers and sisters." Mornings I would eat with Langmani and evenings I ate with Padakalieta and slept there. The houses were side by side. I stayed a year. I planted rice and tibiah myself and they ate them. Then I began remembering my father and mother and returned to Karieta. [Question.] My brother Malelaka had been there with my parents all the time. I stayed to cut weeds, and after the planting, when the young weeds came, I pulled them out. Then my grandfather Mangma in Dikimpe called me to help weed, and I went back there again. This was the time that Alurkowati, Dikimpe, and Karieta were at war with Kewai and Lakawati. Ruatsag, where my mother and father were staying, was nearer the enemy, and my grandfather called me down so I would be farther away from them. 159^x
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[Question.] Malelaka, my older brother, was about four years older than I. After I was born my father didn't wait long to sleep with mother again. My father slept with my mother when I first began to laugh. My mother was angry with my father. She took my feces and threw them at my father, saying, "You sleep with me again when I have a child who has only just laughed." [Question.] My mother told me about this afterward. [Does he remember birth of next sibling, Lanmanu?] No. [What is his first memory of him?] When I first remember seeing Lanmanu, he laughed at me. My mother told me to get leaves to clean up his feces. Maybe he was six months old then. I was at home at that time, when my brother was born, but I don't remember anything before I was sent to get leaves for his feces. I could already walk a little. The leaves were near the house. They were not far.

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I was young and went to a dance. I was versifying and so was Senmani of Alurkowati. We were singing simultaneously. I finished first and wanted to start the chorus, but people didn't want to. They waited for Senmani to finish his verse. I was angry and wanted to fight Senmani. Six men drew their swords and came to Senmani's help. There were seven against me. I was wounded. [He showed a small scar on his little finger.] I wanted to shoot Senmani. Then Fanlaka of Karieta versified. He said, "Kewai-Lakawati, Hatoberka-Ruakameng, Kafakberka-Fefai, Fevi-Fungatan are all brother villages. So are Dikimpe and Karieta, Alurkowati and Karieta." [Fanlaka was trying to remind Mangma that his enemy Senmani belonged to a brother village, and that he shouldn't attack him.] Then Senmani versified, "If faces were strange, if eyes were strange, I should not have come. But this is a Maughieta [lineage name] and Mothieta [lineage name] dance. The old men of Senhiera [578
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